

The Megiddo Message

October 8, 1955 Volume 42, No. 21

Percy J. Thatcher, Editor

A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone, THE MEGIDDO MESSAGE will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

PUBLISHED by the Megiddo Mission Church, 481 Thurston Road, Rochester 19, N. Y.

● SUBSCRIPTION RATES: One year, \$1.00; six months, 50 cents; single copies, five cents. Make checks or Money Orders for all literature payable to the Megiddo Mission Church.

- Please notify promptly of any change of address.

Entered as second-class matter, October 15, 1920, at the Post Office at Rochester, N. Y., under Act of March 3, 1879.

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L. G.

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Mrs. E. C.

Kinards, S. C.

Looking, Longing, Waiting for the Second Advent

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L. W.

Detroit, Mich.

CAN MAN CREATE A UTOPIAN WORLD

That Perfect and Holy State of Society?

TODAY the secrets of the atom are being unveiled. Electricity is produced from atomic energy. Electronics provide new certainty to airways, for radar eyes preview the weather 150 miles ahead. Radio telescopes reach into the sky and record the movements of the spheres. Giant machines are being developed which will reach into the sea, drill wells and claim oil from beneath the depths of the ocean.

Here in America we have millions of miles of good roads, millions of motor cars, millions of homes with electricity, telephones and modern plumbing, comfortable trains, good hotels and motels, mammoth industries and countless retail stores with everything in them that man could desire.

Tomorrow's standard of living, some experts advise, will completely antiquate today's. They picture twenty-first-century communities with homes built underground for greater safety, nearly all families owning helicopters equipped with a radar safety system, and completely automatic dishwashers which will clean, stack, and return dishes to the cabinet—all with the push of a button.

This is but a glimpse into the next century, and it is no idle daydream, they advise, for science stands on the threshold of a new era. Indeed, many people envision the day when science shall have solved every human problem and this earth will become a utopian world.

Can man actually create this ideal state of society? Viewing the question from a scientific or material standpoint, we might venture to be hopeful, but—

What Prevents Utopia?

Mr. Wells has the answer in a nutshell: "We have writing and teaching, science and power; we have tamed the beasts and schooled the lightning; . . . *but we have still to tame and breed ourselves.*" Are his words true today? Consider the facts:

DELINQUENCY—More than half of the major crimes perpetrated in the United States are committed by young people. It is the teen-age gangsters who are responsible for 18 per cent of all robberies in the United States, 40 per cent of all larcenies, 49 per cent of all burglaries, and 53 per cent of all auto thefts.

Does this indicate progress toward Utopia?

MOVIES—There is a "growing deluge of evil on the screen." "In Hollywood the Bible has become a cover-up for suggestion and debauchery." Sacred narratives are being distorted. Holy men and women of old, such as Joseph, Daniel, Ruth, and Mary Magdalene, are the leading characters in the rankest immoral and indecent films.

This is harking back to barbarism and not forward to Utopia!

COMICS—Sixty million are printed monthly. Crime comics are "primers in depravity," the textbooks of our delinquent youth. It is a sad commentary on our "commercial greed" that the traffic has reached such proportions.

Can man create Utopia when he is unable to remove this demoralizing trash from the market?

CRIME—According to the F. B. I., crime is increasing four times as fast as the population. The criminal army is estimated to be over six million, which is around three times the number of students in United States colleges and universities. Crime costs every family in the United States an average of \$459 per year.

DIVORCE—In 1900 one marriage in twelve ended in divorce. In 1912 one in eight ended there. Today in the United States the figure is one in five.

If this is the foundation for man's Utopia, deliver us.

ALCHOLISM—In the United States alone there are 65 million persons who use alcoholic beverages. Of this total, eight million are habitual drinkers and at least four million whose drinking has become a serious problem to themselves and others.

A survey conducted in Nassau County, New York, reveals that 90 per cent of the high-school boys and girls indulge in alcoholic beverages. Are *they* tomorrow's men and women who will inaugurate Utopia?

Wells was right. "We have yet to tame and breed ourselves." Men have built massive superstructures—buildings, bridges, dams, roads, cities, nations. They have conquered the land, the sea and the air. They have conquered disease and early death. But have they begun to master their hearts and lives?

Modern civilization may pride itself in being a mental giant, but it is a moral dwarf. There may be material progression, but there is spiritual retrogression. There may be intellectual vitality, but there is ethical illness—invalidism—malignancy.

Can an invalid and infantile civilization create a utopian world? No! As long as society remains corrupt, there can be no genuine advance. Science may design model communities, the entire world may move in; but under human administrations civilization will continue to live in moral slums "amidst quarrels, revenges, vanities, shames and taints, hot desires and urgent appetites."

As long as officials shut their eyes and turn their backs while a morbid populace indulges in whatsoever lawlessness the heart conceives; as long as aggressive nations imperil "peaceful co-existence"; as long as human standards replace divine; as long as the Golden Rule is disregarded; as long as man's philosophy of right living replaces the Bible with its ancient and proved formula, "Cease to do evil; learn to do well"; we shall not have a better world.

Does the Bible Promise a Man-Made Utopia?

Science has achieved, but civilization grows increasingly corrupt. Is there hope that this downward trend be reversed by human effort?

Perhaps the most cogent answer lies in further query: In the antediluvian world, was unbelief retarded by Noah? and again, was Lot able to stay the plague of im-

morality that swept Sodom? No! Only by divine judgments was wickedness quelled.

The situation today is parallel. Man has tried and failed. All evil increases. Only heaven has the answer: "WHEN THY JUDGMENTS ARE IN THE EARTH, THE INHABITANTS OF THE WORLD WILL LEARN RIGHTEOUSNESS" (Isa. 26:9). Only divine judgments—swift, stern, cleansing—can reverse the downward trend.

Statistics show that conditions *have* not improved; prophecy shows that they *will* not improve under present administrations.

"Evil men and seducers shall wax worse and worse" (II Timothy 3:13).

They "do evil with both hands earnestly" (Mic. 7:3).

"The enemy shall come in like a flood" (Isa. 59:19).

"As it was in the days of Noah, so shall it be also in the days of the Son of man" (Luke 17:26).

"Likewise also as it was in the days of Lot; . . . even thus shall it be in the day when the Son of man is revealed" (Luke 17:28, 30).

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (II Timothy 3:1-5).

Utopia—The Promised Privilege of God's Own Sons

The coming of Christ will bring a drastic turning of the tables. Now—"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11). Then—"When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah 26:9).

The first step toward a better world will be the establishment of one universal government. This will eliminate the causes and the possibility of international wars—the world's Number One problem today. Not only will this supreme evil be abolished, but also all the lesser evils which always accompany bad government: bribery, graft, favoritism, injustice and oppression.

No society can be better than the individuals which compose it. Disregard of this axiom is the ruin of all movements for social reform today. Churches and political parties alike seek to attain an ideal social state without insisting upon individual righteousness. In the future, work will begin with the individual. The rulers shall wield a rod of iron—not cruel but unbreakable. Conformity to law will be compulsory, and will create an infinitely happier society than we see today. Compliance with law always holds rich satisfaction which law evaders can never know.

Crime-breeding conditions such as slums, liquor, gambling, commercialized vice, and debasing amusements shall be permanently destroyed, for we are promised, "Thou shalt not see evil any more" (Zeph. 3:15). Fathom the promise if you can! No more sparsely-clad women will promenade unshamefacedly upon our streets in attire which would at one time have brought arrest upon

our beaches. No more rebellious youth will mock the entreaties of their elders. No more college-bred students—supposedly from higher society—will become defiant pranksters to the dismay of their educators. No more drunken men will abuse and torment their families. No more corrupted courts will outrage judgment with false justice. No more squandering bureaucrats ("insolent creatures") will create burdens for the poor taxpayer.

God's utopian world is not destined to replace the present arrangement in one dramatic stroke of His divine power. Man's rule of 6,000 years has given opportunity for the best of humanity to prepare for office in the new world. The Judgment at Christ's coming will elect such as qualify—144,000 saints—to reign with Christ. Their Millennial reign will develop from the mortal nations a perfect society, and ultimately "the earth shall be filled with the glory of the Lord."

Beyond the Millennial Age we see but dimly. Mortal eyes may not behold the grandeurs of that fair, golden world. Suffice it for us to know that in that angel-world our grossest enemy, Death, will have been relegated to the limbo of the forgotten past, for life will be eternal and joy supernal in a wonderland where every fond conception of the heart shall ripen in abundant fruition, and more—that world holds love, joy, peace, pleasure, friendship, comfort, kindness "exceeding abundantly above all that we ask or think" (Eph. 3:20). Not only shall our dreams come true, our air-castles find foundation, but our yet undreamed-of dreams shall be fulfilled, and the most ethereal fantasy which is illimitably beyond mortal conception shall become a cherished reality.

There is glory in God's utopian world, a "weight of glory"; and not only a "weight of glory" but an "exceeding and eternal weight of glory"; and not only an "exceeding and eternal weight of glory" but "a far more exceeding and eternal weight of glory" (II Cor. 4:17).

There is knowledge in God's utopian world, knowledge of universal law and universal life, and—oh, how our hearts beat high in anticipation!—a mental capacity unrestricted by mortal limitation, and able to grasp and retain that knowledge!

There is peace in God's utopian world, peace, sweet peace with one's heart when the warfare is accomplished, peace with God and with all God's immortal and innumerable family, a peace as endless as the flow of a river.

There is wealth in God's utopian world, inexorable wealth, ranging vein beyond vein, mine beyond mine, in land beyond land, in continent beyond continent, in universe beyond universe! That wealth is inexhaustible. It cannot be fully traced. No inventory can be given. There will always be a beyond to the unsearchable riches of Christ.

There are friends in God's utopian world, friends from other spheres who have fought and bled and won on the me battleground where we wage war today, friends from other ages and from this age, friends whom we can scarcely begin to know in this cramped and crowded mortal vale, friendships so deep and beautiful that eternity will be none too long to explore their measureless worth. "From sorrow, toil and pain, . . . and sin, we shall be free; . . . And perfect love and friendship reign . . . through all eternity."

Such is God's utopian world, prepared for all who will meet His standard.

Magnanimity

"The quality of being magnanimous; *magnus* great and *animus* mind; great of mind; elevated in soul or sentiment; raised above what is low, mean, or ungenerous."

THE hermit who retires from civilization to live and die in desert solitudes may have no need for magnanimity. But to men and women who participate in the drama of life, who do their part on the stage of action, magnanimity is indispensable. In fact it forms the very core and foundation of all successful society. No organization can function congenially and effectively unless its members have large and understanding hearts. And this is the meaning of magnanimity—if so great a word can be defined so simply. It is that length and breadth and depth of understanding which enables co-ordinate living together and working together.

If magnanimity is so vital to the success of every society, it is none the less essential in the body of Christ. "We are members one of another," bound together by bands of steel, united by bonds of brotherhood. A closer union of society does not exist upon the face of the earth, nor will death sever the tie, for the body of Christ is to be a living, working organization throughout eternity.

If we expect to form an integral part of this eternal society, we must qualify. We must demonstrate our aptitude by perfection in our manner of living together and working together now. And this necessitates magnanimity—not such as may be known in secular organizations, but a truer, grander, nobler and more perfect magnanimity.

Magnanimity is to Christian character what the third dimension is to art. To hold appeal, an art production must have depth. Otherwise it is boring, disinteresting, unsatisfactory. Any novice, or even a child, can create length and breadth. Baby fingers can outline a tree, a hill, a house and a path, but such drawing is by no means adequate to satisfy matured demands. So it is with two-dimension people: When life makes difficult demands of them, the picture they present is infantile. They have naught to offer save length and breadth. Their response is flat. It reveals no depth. How different the person who has spiritual thickness, genuine depth of character, magnanimity! When difficulties descend upon him, his response is like a vast panoramic view which seems to stretch out into infinity. The longer you look, the further you see into his illimitable depths of character. Trouble, misunderstandings, malicious reports find no limit to his spiritual reserve, his Christian depth.

We need more of these three-dimension people.

Magnanimity is largeness and loftiness of spirit enabling one to sustain danger and trouble with tranquillity and firmness. It is the capacity to act and sacrifice for noble objects. It is greatness of mind, elevation of soul above all that is low and mean and petty and trivial. It is grandiose temperament.

Magnanimity creates harmony in an otherwise discordant relationship. It gives durability to an otherwise transitory intercourse. Magnanimity can stand the wear and the tear, the ebb and the tide, the ups and downs which time inevitably creates. Wherein lies this

great sustaining power which magnanimity contributes to friend and friend? It lies in forgiving and forgetting. Magnanimity carries no injuries—either real or imagined—over the years.

At times a fellow worker's mind is a closed book. The magnanimous person edges those unseen pages in gold, whereas the lesser one smirches them in black. Oh, give your comrade the benefit of a doubt. Be eager to believe the best. Better that your appraisal of his worth be high than low. An over-appraisal may serve to challenge his spirits to meet your demands, when an under-appraisal might crush his spirits forever.

Magnanimity is like phosphorus, seen best when all around is dark. Unlike the blindingly intense light of phosphorus, however, the light of magnanimity is soft, mellow, comforting. Have you ever approached a situation where everything seemed to deadlock, attitudes were disagreeable and you were at your wit's end for a solution, when along came a person with a larger view? How wonderfully a little depth of soul relieves the strain!

Magnanimity can live day after day, year after year with unkindness, cold ingratitude, cutting sarcasm, nor grow bitter under the strain. Magnanimity can keep sweet, however sour the atmosphere.

Magnanimity toward friends is touching and beautiful, but toward enemies it is sublime. Whatever the provocation, whatever the slanderous report that may be circulated, the magnanimous soul will return it with—a blessing! There is spiritual grandeur here that shows man at his best.

Magnanimity can bear all ills which cannot be cured; it can tolerate all wrongs which cannot now be righted. It seeks no redress. However, magnanimity is not to be confused with a passive and supine resignation to fate. Much to the contrary, it bears its load of suffering with carriage so regal that none can discern its weight. And what is more beautiful, more saintly than this?

We are told that Lake Erie has length and breadth but relatively little depth. Superior, on the other hand, is the deepest of the Great Lakes and, consequently, the least affected by storms; while Erie is lashed into fury with every ill wind that blows.

Calmness indicates spiritual depth. We betray our shallowness by turbulent behavior when the storms of life assail. There seems to be no spiritual depth to absorb the shock.

In life's petty rivalries and competitions there are many second places to be filled. Talent, brains, favoritism may occupy the first, but oftentimes the larger skill, the more excellent performance is required to fill the second chair and to play the second part—graciously. This is magnanimity.

When the Lord's service slacks while His ministers strive for individual prominence, personal pre-eminence, this is shallowness.

(Continued on page 6)

In Honor of a Great Man

"NOTHING can make a man truly great but being truly good, and partaking of God's holiness." And so we paused again to honor such a man, our Founder, the Rev. L. T. Nichols, born October 1, 1844.

The usual Quiet Hour Service at 8 A. M. opened the observance. It was a solemn service of music and addresses, rendering honor to him to whom honor is due.

Dinner at noon was served to some 190 persons.

At 3 o'clock the congregation had sojourned to Mount Hope Cemetery for a graveside service. A tender poem, with placement of a large floral basket; a touching eulogy by the pastor, Rev. P. J. Thatcher (excerpts appear in the following column); decoration of the grave by the entire congregation, paid further tribute to our honored Founder.

The evening program—music by the Band, the men's chorus, and the dramatic presentation, "The Builders"—climaxed the festivities and the tribute. This excellent performance concerned some builders through the ages, builders of character, strong and enduring; builders of the temple at Jerusalem; and builders of the latter-day house, whose glory exceeds that of the former. And if the glory of the latter-day house be great, how much greater its builder!

The opening scene showed Daniel's sorrowful farewell from his spiritual father, Jeremiah, ere his deportation to Babylon.

Next, Daniel, together with his three companions, was shown standing for principle in the incident of refusing the king's meat.

The court magicians and "wise men" were depicted, and their failure to reveal the king's dream, which Daniel interpreted as a prophecy of four great world empires and the everlasting Kingdom of God to follow.

On a housetop near the palace of Belshazzar, Zerubbabel, a prince of Israel, talked with his father Shealtiel on the night of Babylon's fall, which meant the end of the long Captivity.

We witnessed Zerubbabel, rebuilder of the Temple, together with Joshua the high priest, and the young prophets Haggai and Zechariah in conference with the venerable Daniel, and heard of his visions of the great Apostasy and the rebuilding of the spiritual house of God in the latter days by an "excellent teacher."

The next scene, some 2,300 years later, showed this excellent teacher in action, as our Founder, the Rev. L. T. Nichols, proclaimed to his people the long-lost principle of perfection of character necessary for salvation. An incident with an opposing clergyman on the Mission Steamer was shown.

The colorful finale stepped into the future, when faith shall change to sight and hope to realization, when the Resurrection shall unite all the family of God, and "they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

The special services of Sunday concluded the event. Visitors came from New Jersey, Iowa, Pennsylvania, Minnesota, Washington, D. C., Canada, and various New York State points.

A Dear Friend

WE HAVE GATHERED again today at this sacred spot to refresh our minds with hallowed thoughts and to meditate on the deeds and accomplishments of the one we laid here to rest many years ago. . . . The life of our beloved friend cannot suffer by comparison with the greatest of earth's passing millions. Other men have been appreciated; many have been admired; but him we loved. . . .

He moved into the position of a great leader because there was a vacuum which no other could fill. His character and wisdom gave unity and dignity; his intelligence and knowledge of God's Word guided the whole; his perseverance and fortitude and inspiration were the support of all. . . .

He was a man of iron will and great intellectual force; a soldier of God, with dauntless courage and stainless honor. Through his long and hard campaigns against the forces of sin and error, he stopped often to drink from the crystal streams flowing from the fountain of God, but always keeping his eyes upon the forces of evil. . . .

He opened our ears to hear the sweet notes of the Gospel, caused our tongues to speak forth words of truth and soberness, caused again the lame and halt to run the way of His commandments, went unto the sick ones and applied the ointment of truth and the balm of Gilead until every disease departed. . . .

The heart of no disciple of the Master ever beat with more genuine, sympathetic and utterly unselfish loyalty than did the great, generous, loving heart of our friend. . . . His life, like Christ's, was for others. . . .

He had the most intense and superb enthusiasm of any man I ever met, but it was always tempered with clear common sense. . . . Those who knew him best and were nearest to him know that the great power of his life was in personal conversation with men. Never was he so happy as when a little group, like the beloved Mary, would sit by his side as he unfolded the coming glory of his Master, and the glorious majesty of His Kingdom. . . .

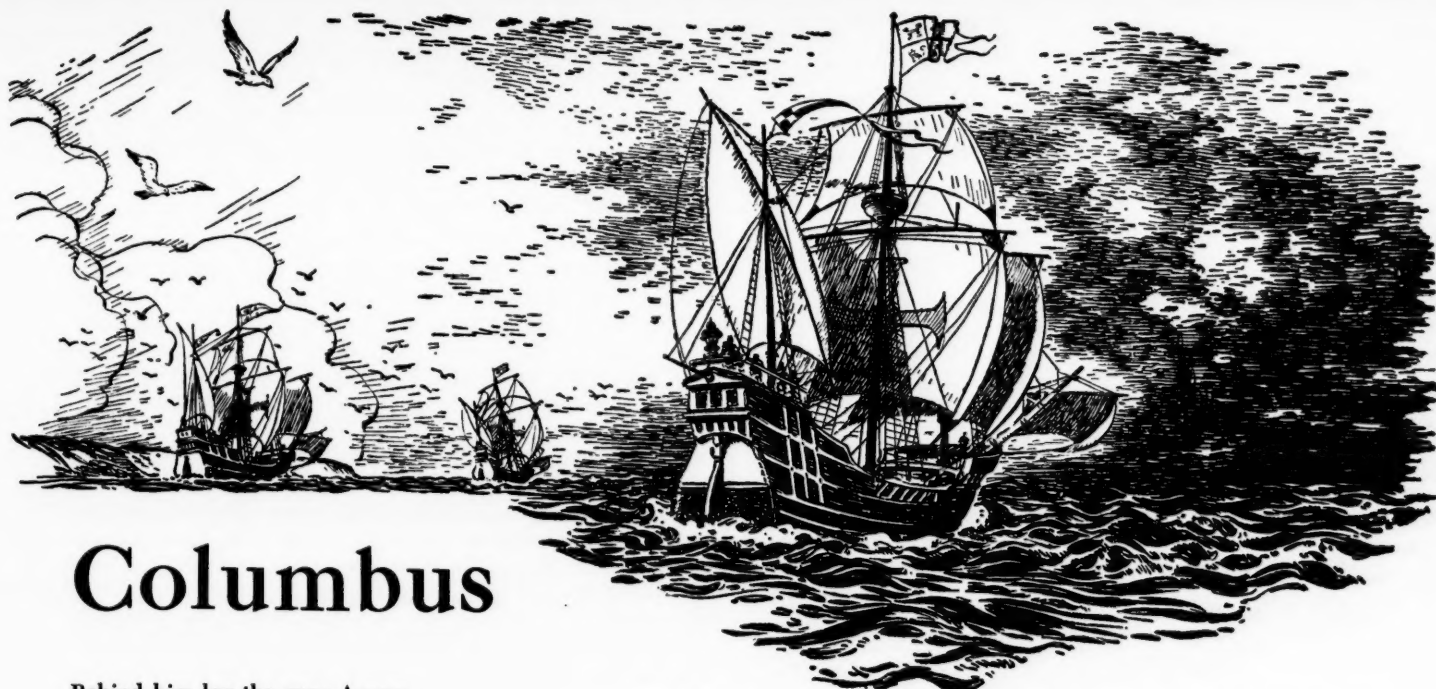
The basis of his character was sincerity. He hated all forms of deceit, sham and pretense. . . . His greatest passion seemed to be to save men for the Kingdom of God. . . . When Truth was at stake, to win a smile or avoid a frown he never swerved a hair's breadth from what he knew was right. . . .

Until that auspicious Day dawns when the saints are gathered home, you need not look for a mighty monument reared to his memory. Remember that your knowledge, your peace, your joy, your hope of an endless life are a monument to him. . . .

One of his greatest delights through life was to surprise some one, like the Master as He walked with His disciples toward Emmaus. Would to God that everyone who names the name of Christ might joyfully surprise him, even though we become but doorkeepers in the house of our God in the Day when the secrets of the heart are revealed. What joy would fill his being if those of whom he stood in doubt, and those who had never seen his face, would greet him in that Day with a holy and blameless character. . . .

May this dear friend to you and me

Be the same dear friend through an endless eternity.



Columbus

Behind him lay the gray Azores,
 Behind, the Gates of Hercules;
 Before him, not the ghost of shores;
 Before him only shoreless seas.
 The good mate said: "Now must we pray,
 For lo! the very stars are gone.
 Brave Adm'r'l speak! What shall I say?"
 "Why, say: 'Sail on! sail on! and on!'"

"My men grow mutinous day by day;
 My men grow ghastly, wan and weak."
 The stout mate thought of home; a spray
 Of salt wave washed his swarthy cheek.
 "What shall I say, brave Adm'r'l, say,
 If we sight naught but seas at dawn?"
 "Why, you shall say at break of day:
 'Sail on! sail on! sail on! and on!'"

They sailed and sailed, as winds might blow,
 Until at last the blanched mate said:
 "Why now not even God would know
 Should I and all my men fall dead.
 These very winds forget their way,
 For God from these dread seas is gone.
 Now speak, brave Adm'r'l, speak and say—"
 He said: "Sail on! sail on! and on!"

They sailed. They sailed. Then spake the mate:
 "This mad sea shows his teeth tonight.
 He curls his lips, he lies in wait,
 He lifts his teeth as if to bite!
 Brave Adm'r'l, say but one good word:
 What shall we do when hope is gone?"
 The words leapt like a leaping sword:
 "Sail on! sail on! sail on! and on!"

Then pale and worn, he paced his deck,
 And peered through darkness. Ah, that night
 Of all dark nights! And then a speck—
 A light! A light! At last a light!
 It grew, a starlit flag unfurled!
 It grew to be Time's burst of dawn.
 He gained a world; he gave that world
 Its grandest lesson: "On! sail on!"

—Joaquin Miller.

There have been and are today brave men in this world, men whom no physical danger can deter; persevering men, men who, like Columbus, set for themselves great goals and sail on their whole life through to achieve their purposes. There are daring men who will defy the ceaseless billows of persecution, derision, scorn and discouragement to accomplish a cherished ideal. To such men we are indebted for the service they have rendered humanity.

But the man or woman whose goal it is to serve the Almighty God must be not only physically brave, fearless, and aspiring, but also morally vigorous, relentless and courageous—the bravest of the brave. And moral bravery ranks high above physical bravery.

There Is a Heavenly Land Ahead!

ACROSS the Sea of life, just beyond this dispensation, it lies—a fair, new land for the morally brave to discover and to claim. It is a land abounding in riches, a fruitful land, a land of plenty, and of peace; a land that knows no sickness, sorrow, pain or death.

For the greater part of six thousand years now the ship of Zion has been bearing toward that country; and God's strong, unflinching hand is ever at the helm, guiding the course of the vessel, stilling the tempest, making a path through the sea. And on board this ship there are moral Columbuses, sailing the sea of time, counting not the length of the journey, but sailing on by faith day after day, through storm and through calm. No taunts or threats can shake them from their purpose or cause them to abandon their quest. To them, the old world left behind is naught.

On they press with yearning hearts, and with eyes strained to catch a glimpse of that fair, Heavenly land, which they are convinced lies straight ahead.

And why are others fearful, mutinous, rebellious? Throughout this journey over the sea of Time, uninstructed ones have been shouting, "Land ahead!" (It is hard for men to patiently wait, to see God's purpose through!) As outstanding landmarks came to view, some grew so bold as to set the day and the hour for Christ to appear and pilot the ship into harbor, and that in absolute defiance to the Chart which declares, "If any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: . . . Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13: 21, 32).

Time proved the fanaticism and the falsity of their assertions,
 (Continued on page 7)

SELF-RESTRAINT

THE athlete must spurn excesses and submit to exercise to produce the best *physical* results. The student who would master knowledge must be prepared to sacrifice much, to give up gratifications which are innocent, in order to obtain the best *mental* results. So likewise the Christian who desires the best *moral* results can secure such only at the price of rigid self-restraint.

It is a principle of life that man must renounce in order to gain. From the athlete to the student, and to the Christian, renunciation is an essential feature of their experience.

The making of character is a task calling for deliberate effort. As without training no power of man can be truly developed, so without self-denial the higher life would be impossible. Without self-restraint the beauty and worth of life are undeveloped. A well-balanced character implies an all-round effective control. One unbridled passion is not only failure at a single point, but is an indication of failure at the center also.

The habit of self-restraint is necessary unless a person is to be at the mercy of every wind and tide that tosses him at will. Our natural appetites and desires are but blind impulses. The same powers which, when governed, can be proof of our nobility, are, in their raw, unrestrained state, proof of our degeneracy. Hence the need of an alert and strenuous control.

Man has to master himself, has to bring his being into subjection to the laws of health, and to the higher laws of holiness. Therefore, discipline is needed in every sphere. We must bring into subjection everything that, if left alone, would subject us. There is a price for all this, which we must pay if we would be perfect, if we would maintain the complete integrity of our being. Discipline means cost. For this we must give up, go without, renounce, refuse to be drawn away from our purpose by any allurements. The lower must be forced to give way to the higher, if there is to be any moral progress. This is the first principle of the higher life.

The man who knows himself best knows that he must keep his foot on himself, in things that no one else imagines, perhaps in some sting of self-interest, some secret thought, some wounded pride, some selfishness. Every life has its own battlefield, where the lower wars against the higher. In that warfare we are trained in character if self-restraint is exercised.

Self-restraint is the necessary fruit of high thought. The person of lofty ideals, one who has really caught the vision of the world to come, will allow nothing to come in the way, no craving of flesh, no desire of personal pleasure. Religion thus makes life strenuous. It adds point, and passion, and directness of aim—gifts which save human powers from decay.

We need a breath of the old spirit of earnestness to sweep through our midst. Our Lord's word must come with fresh force to us, to deny ourselves, to bend to His yoke, and accept the full consequences of our faith.

In spite of their mistakes, those who have renounced the world and its enticements, who have trod with bleeding feet the narrow way, who have denied themselves all indulgences, have made a nobler choice than those who have never striven for perfection, and never known the

patience of the saints, but have weakly given in to every impulse, and sought gratification in every easy pleasure.

It is a false culture which gives free play to every instinct, and ends, as it must, in making life a wilderness, not a garden. The very term culture implies the hoe and the pruning-knife, for the perfect cultivation of life's acre. As in gardening, there must be the suppression of the weeds to give the flowers room. In every true life there is sacrifice, struggle, things to forsake in obedience to the heavenly vision, at the call of the higher nature. When there is a conflict between a man's tastes and his duty—and these conflicts come to all—he must refuse the cravings which his conscience tells him to be lower.

Take, for example, the command to "love not the world." Oftentimes our definition of the world has been too elastic; including that which we chose to renounce, but excluding that part of the world where we chose to linger for indulgence. Yet we know what worldliness is. It is the lower principle that stubbornly resists the higher, the deadweight of evil or of opposition to good. It is the inertia that drags itself against every upward pull.

The spirit of the world is by no means a vague and meaningless term to the one who has run counter to it. He feels that world within himself, with flesh and spirit locked in mortal combat. The fight is hot and fierce, the tug-of-war for masterdom grim and real.

Whatever keeps us from being our best self, whatever is dwarfing us from our highest stature, is the world in us. It is the place where we need to apply self-restraint, the discipline of a controlled will until we have achieved the highest moral results of which we are capable—perfection of character.

MAGNANIMITY

(Continued from page 3)

When a person recognizes no progress of which he himself is not the sponsor, this is pettiness. It is the mark of a shrivelling soul, narrowed by selfishness and soured by envy.

Magnanimity will silence the wrangling and jangling, the quibbling and the carping, the strife and the discord, and transform the troubled waters into a holy calm—the peace that passeth understanding.

Let us measure our soul. Have we that third dimension which distinguishes genuine Christian character? Depth is what the Lord wants. Are we magnanimous? If so, the peace of God, the love of the brethren, the poise of self-possession will give largeness, grandeur, majesty to our lives, entitling us to membership in the body of Christ both now and forever.

I choose to live *magnanimously*, UP where the air is rare;
Far above the mortal plane,
And the things for which mortals care;

I dare to live *magnanimously* in the inmost soul of me!
In the sanctum sanctorum of my mind
Where only angels see;

So living—I'll die *magnanimously* to the sordid things of earth,
To emerge and bask in celestial life
That follows the Spirit birth.

Musings of the Editor

Begin the Day with God

In our morning devotions we often sing the song:

"Begin the day with God alone,
Kneel down to Him in prayer;
Lift up thy heart to His abode
And seek His love to share."

The very fact that we assemble and sing and talk about the things of God shows we have an interest in that coming day of rest when God's will is done here on earth. That day is truly approaching, some day we shall reach it. It was far off in Paul's time. Now we are far on in the night and the Day is ready to break.

And as we begin the day with God, whether as an assembly or alone, and pause to refresh our minds on heavenly things and petition God's help for the day, it strengthens us to go forth and meet the trials that are certain to confront us. Sometimes the day begins calmly and smoothly, not a ripple in sight, but ere long something develops that tests us. That which started as a quiet and pleasant day sometimes turns out to be otherwise; that which seemed ordinary at the beginning often ends in an extraordinary manner.

By a good start with God's help in the morning and a constant effort maintained to keep the things of God uppermost, we shall proceed satisfactorily. We admit we can be patient and kind for an hour; surely we can do it for two hours with a little more effort. With practice we shall be able to go through the day faithfully when we keep in that prayerful attitude. The Christian's life is a growth; we won't do it the first day, but continued effort will show progress and eventually success.

After the day's labor, what can be more satisfying than to know that the day has been well spent! To look back and have no regrets, to see that everything was done with the principle of God directing our mind, to lie down and feel that all is peace—what a comfort! If you have spent hours before falling asleep after some occasion wherein you were in the wrong, you can get the thought of these few words perfectly. "*When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet.*"

Fellow Christian, if you would live each day perfectly, as indeed you must in order to be worthy of salvation, make this a rule early in life: Spend a little time in the early morning reading some portion of God's Word and meditate on it. Ask God's help for the day. Resolve to do on your part faithfully. Then at night thank Him for the day's blessings. Your spiritual strength will abound; your faith increase; and your hope shine brighter unto the perfect day.

"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."

No man can make good during working hours who does the wrong thing outside of working hours.

Tact is one of the first mental virtues, the absence of which is often fatal to the best of talents; it supplies the place of many talents.

HEAVENLY LAND AHEAD

(Continued from page 5)

but the ill results that followed were as that of a plague let loose. For there were many who *did* believe them, and were left deluded, chagrined, cheated.

Unauthorized time-setting for the Lord's return, coupled with every false teaching of man, has set in motion wave after wave of unbelief, until today multitudes have no faith in the Chart—the Chart they so unfortunately fail to heed! They have no faith in God, no faith in the future. They have ceased to believe that there is anything beyond this present known world where man passes a brief and troubled existence.

But Columbus has faith, and he sails on!

When the days stretch into months, and the months into years, with the unbroken sea still reaching out before him, still he sails on.

While the vessel bears him Zionward, in the solitude of his cabin he pores over his Chart, noting the landmarks, daily checking on his progress. He can wait and not be tired with waiting, for the Chart declares, "*The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry*" (Hab. 2:3).

As the promised shores draw steadily nearer, what a multitude of landmarks line his way!

Oh, that Genoese sailor of long ago, plunging into a wide, uncertain sea! How little by comparison did he have to give him the faith to sail on!

Fellow Christians, our causes for confidence are a thousandfold more! Innumerable fulfilled prophecies pierce the darkness and point to the heavenly land ahead!—*And what of our faith?*

God is at the helm and there is land ahead, be it near at hand or far ahead. There is but one course for us—*Sail on! sail on! sail on! and on!*

The wider the sea, the greater the glory for those who cross it; the heavier the tribulations, the more honor to those who endure them. There is virtue to waiting, virtue to the ones who can occupy day after day, year after year, who can retain their faith and their spirit of expectancy when other men are giving way to discouragement. This is no earthly voyage with an uncertain ending, but the ship on which we sail is sound and seaworthy, and there is a store of fresh water and manna to suffice the journey. Think not of turning back! The blessings awaiting on the shores of Eternity are for men who, like the Apostle Paul, are willing to forget "those things which are behind, and reaching forth unto those things which are before, . . . press toward the mark for the prize of the high calling of God in Christ Jesus."

One of these dark nights a light will make its appearance on the horizon, and the land which we seek—the fruitful land of Beulah—will heave in sight. Though the time seems to tarry, wait for it.

Oh, this is no time to slumber, but to stand by the side of Columbus and watch in the darkness! "*For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.*" . . . THE EARTH SHALL BE FILLED WITH THE KNOWLEDGE OF THE GLORY OF THE LORD, AS THE WATERS COVER THE SEA!"

Meditations On the Word

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you.

"Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men" (Hosea 10: 12, 13).

The age-old dictum that "whatsoever a man soweth, that shall he also reap," is too self-evident to require argument in its support, even though the daily life of the majority of mankind would seem to indicate a profound disbelief in cause and effect. Figs have never yet been gathered from thistles, nor the finest of the wheat harvested where wild oats have been sown. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting," whether in the days of Abel or of Isaiah or of Jesus or in our own time; whether on Betelguese or Arcturus, Jupiter or Venus or Earth. This is the keystone of the Plan of the Ages, immutable as the Eternal Himself. "Sow justice for yourselves, and reap a harvest of God's love," Moffatt renders our memory text. Sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny. We cannot escape it, evade it, go over or under or around it: there it stands, and we may as well accept it.

Another thought: The quality of our sowing may be exactly right, but how about the quantity? "He which soweth sparingly," said the great Apostle, "shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9: 6). There stands another basic principle: our return will be in proportion to our investment. We say we are doing our best, but do we really know what our best is? We say we are serving with all our mind, might and strength, but do we study to know the full extent of our powers? In many an affair of life, both physical and mental, we have learned that we did not realize how much we could really do until we had to do it; there is an ever-present tendency to set our limits too low. Why? Well, it is a matter of effort. It is so much easier for most of us to confess we lack an ability and then fold our hands contentedly as though that settled it, than to look for that power and cultivate it in ourselves. We tell our friends that we have "racked our brains" over a certain problem, when what we mean is that we have for a few moments exercised the relatively few brain cells which we habitually use.

In a spiritual way, there is danger of underestimating our possibilities. Often we seem to be afraid of doing too much or going too far; we progress to a certain level and there we stay, telling ourselves that we are, after all, vessels of small quantity, and the Lord will not expect too much from such poor material. The fact is, there is more latent power in most of us than we realize—or wish to realize. The problem is to awaken and maintain an in-

terest in bringing it out and putting it to work. The man who wrote, "Not failure, but low aim, is crime," may not have been exactly right, but he certainly hit the mark in the last half of the quotation. To fall back with complacency upon a too readily assumed inadequacy when the going gets hard is plain laziness.

"Break up your fallow ground," cries the Prophet. Fallow means uncultivated, neglected. There is soil in us which we are neglecting, soil which might bear a surprising harvest if cultivated and sown with the words of Truth. These fallow acres will stand against us in the day of Judgment, for the Master of the vineyard demands our best—not what we think is our best, but what He knows it to be. In Kipling's poem, "The Explorer," which is more a parable than anything else, the man who had settled down "for life" at the so-called "end of cultivation," hears the persistent inner voice urging,

"Something hidden: go and find it;
Go and look behind the ranges.
Something lost behind the ranges—
Lost, and waiting for you. Go!"

If we should venture behind the ranges, the limitations which we set for ourselves for the sake of ease and convenience, who can tell what hidden powers of mind and spirit might be found? Paul, that dauntless pioneer of exploration, went far beyond the ranges of his former complacency and self-righteousness and brought back the glowing report, "I can do *all things* through Christ which strengtheneth me" (Phil. 4: 13).

There is the key—"through Christ"—the Truth. Not of ourselves, for the arm of flesh is weak and the natural mind "deceitful above all things and desperately wicked" (Jer. 17: 9). But the power of Truth to transform and elevate is boundless, limited only by our unwillingness to co-operate. Right motives are imperative. If we explore with the hope of receiving honor of men, our expedition is foredoomed to disaster. If we break up our fallow ground with an unlawful object, be it ever so well concealed by self-deception or pretense, our harvest will be one of grief and of desperate sorrow (Isa. 17: 11). The only question moving us must be, What can I do for Him who has done so much for me? How can I prepare myself to live with Him and learn of Him through eternity?

Our past failures and present frustrations are the result of attempting to do the work of the Lord deceitfully or negligently (Jer. 48: 10), of having confidence in the flesh; and the fruit of lies has been bitter. We have trusted in our own ways, in the multitude of our mighty men, which is to say, our own thoughts and ideas as opposed to God's. Thus it is we have perhaps been inflated by our little accomplishments. Thus it is we have magnified our fancied superiorities. Thus it is we have lost sight of the unexplored ranges beyond ranges still beyond, stretching into infinity—the much that we do not know and cannot do. Thus it is we forget that our very best will be little enough, that no temporal work can ever equal an eternal reward.

Whatever talents our explorations reveal, they are useless until put into service. A relatively small ability is no excuse, but rather a challenge. The man with the one talent could have succeeded, and the man with the five could have failed; the difference was not in the gifts but in the use made of them.

Your Questions Answered

BIBLICAL PERSONAL CURRENT



Do you have a question? Personal replies will be sent to Biblical questions to any correspondent, and counsel will be offered on problems pertaining to the spiritual life. **THE MEGIDDO MESSAGE** will publish only the most helpful discussions for the benefit of other readers. No names shall be mentioned.

What reasoning do you use in defense before an atheist that an Almighty God, Creator of Heaven and earth, exists?

It is the atheist who should be on the defensive. The works of a Master Creator are evident all about us. The animal kingdom, especially man, the vegetable creation, and the universe all about us, declare the workings of an All-wise All-powerful, Super Intelligence. You cannot have the created without a Creator.

Greatest of all, the Almighty is revealed through His Word, the Bible, which declares not only His mighty acts but contains prophecies, which, as they become fulfilled centuries after being uttered, reveal unmistakably an inspiration by a Master Mind.

What are scattered believers to do about attending church services? We cannot hear the pure gospel in our local churches.

Then, study, sing and worship at home. Services acceptable to God and beneficial to the participants can be conducted by reading the Scriptures and the Word in written sermons, and the singing of hymns. A musical instrument lends spirit. Special programs, making the most of available talent, can be varied and most *interesting*, especially where there are young people.

"Never let your zeal flag"! is the divine injunction (Romans 12: 11, Moffatt).

My small son is concerned about offering thanks before eating his school lunch as the other children do not, and look askance at him. Is it really necessary?

It is a Christian virtue to thank the great Giver for our food as also for our numberless other blessings. Our great Pattern set the example, as He did in all things. Read John 6: 11, 23. Children brought up in the nurture and admonition of the Lord will be trained to do this by parental example as a Christian custom.

As to the attitude of his schoolmates, the moral in one of the old school reader stories is good to remember: A young and timid lad's first night in a boarding school found him to be the only boy in the dormitory who said customary prayer upon retiring. Some older, bigger, rougher boys mocked; some even snickering as the lad was upon his knees by his bedside. But one bigger boy, utterly shamed by his schoolmate's courageous example, flung his shoe at the mockers, offering the other shoe to any who dared let out another sound. So effective was the small boy's example that the end of the term found every boy saying his prayers before retiring.

So children can, by good conduct, be little light bearers of courage to their watching schoolmates.

Why are the Jews' efforts to establish themselves as a nation so unsuccessful? and why is the existence of Israel so precarious, so constantly threatened by hostile Arabs, when God has promised Palestine to the Jews? Is the promise null and void?

No! The promise is gold bonded, like all other Scriptural promises. However, the Jews who now strive for

the occupation of Israel overlook the Scriptural fact that the "homeland" is promised to *spiritual* Jews and not *literal*. There is a vast difference. The literal Jew claims his title by right of birth; the spiritual Jew, by merit. God respects neither person nor nationality, but character only. Read Acts 10: 34, 35.

The segregation between literal and spiritual Jews is sharp. Of the literal Jew, God says, "They are not all Israel, which are of Israel" (Rom. 9: 6). "I will make them of the synagogue of Satan, which say they are Jews, and are not . . ." (Rev. 3: 9).

Of the spiritual Jew we read, He must be "an Israelite indeed, in whom is no guile, . . . instantly serving God day and night" (John 1: 47; Acts 26: 7).

To such is the Homeland promised when Christ returns. Read Zech. 2: 12. Then, instead of the Jews' position being secure, when the phenomenal earthquake cleaves the Mount of Olives, the literal Jews shall flee before it to the valley of the mountains (Read Zech. 14: 4, 5), and the spiritual Jews—the true Israelites, whether Jew or Gentile—remain to claim the inheritance which is rightfully theirs by virtue of a righteous life.

How can First John 3: 9 apply to us?

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God"—begotten of God. If really begotten by this truth, really earnest in it, if it has its effect on our hearts and minds, we will not sin. We *must* be an overcomer.

If the seed or Word of God (Luke 8: 11) remains in us, we do not transgress. We can say every time, or feel it, "It is written." When not yielding to temptation we are not transgressing. So if the seed, which is the Word of God, remains in us, we do not sin.

I cannot influence my family to believe as I do. My telling them of their wrong doing causes much dissension. Should I continue to do so?

We have no duty to reprove unbelieving members of our family. Minor children should be restrained and trained as a parental duty (Eph. 6: 4), for the sake of making them good citizens if not Christians.

Christians must practice peace when and where peace is possible. Read Rom. 12: 18.

OBITUARY

REUBEN S. BRESHEARS

With sorrow we note the passing of one of our oldest subscribers, Reuben S. Breshears, of Omak, Washington, a devoted reader of **THE MEGIDDO MESSAGE** for nearly thirty years.

Our missionaries were always heartily welcomed by him at his home, and several times he made the trip to the fountain-head, with much spiritual benefit. He often expressed his greatest joy in life to be reading, meditating and conversing on the truths of God's Word.

To those who mourn we extend sympathy and the Scriptural hope of a brighter, better day when Death shall be swallowed up in victory.

THE TRUE, AND THE FALSE

Two churches offer to the world
Conflicting doctrines, false and true.
One, with dark Egypt's flag unfurled,
Says there is nothing we can do
To gain salvation, for the price
Was paid in full on Calvary,
And we need only look to Christ
For pardon that is full and free.

The other is the church of God,
And over *it* Truth's banner waves.
Its strength is in Jehovah's rod,
And through His holy Word it saves.
The church of God informs us we
Must keep the precepts of our Lord,
And from each stain of sin be free,
If we would gain the great reward.

The church of darkness loudly cries
That heaven above will be our home,
As we, without a form, arise
To be with Christ, no more to roam.
Not so the church of God—it tells
Us that upon the earth, made new,
Is where our blessed Saviour dwells
With righteous ones the ages through.

The one proclaims that Jesus died
To cleanse us from each guilty stain;
And on the cross was crucified
In ignominy and great pain
To satisfy His Father's wrath,
Which was provoked by Adam's fall,
(*'Tis* called a sacrificial death),
But such are not the facts at all.

The church of God affirms that Christ
"Died unto sin," a Pattern true;
And made a "living sacrifice,"
As each of us in turn must do.
It quotes the Word to prove that man
Is held for no sin but his own;
And nothing but right doing can
For all his deeds of wrong atone.

I beg you, do not heed the cries
Of strangers, groping in the dark,
For their assertions are but lies,
Their "beacon light" a tiny spark.
But listen for the clarion call
The church of God is sending out,
And make His Word your all in all.
It will dispel all fear and doubt.

—L. L. S.